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AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

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ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. ROM. xi. 22.

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## THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

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**Form of a Bequest to the Society.**—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE  
JEWISH CHRONICLE.

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OCTOBER, 1850.

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INCIDENTS IN THE LIFE OF JOHN MESHULLAM.

THE readers of the *Chronicle* will, doubtless, peruse with thrilling interest the following narrative of facts. It refutes the skeptical objections made by many even in the highest walks of theological learning and religious experience, that the Jews are so cursed of Jehovah, that even his grace cannot reach them; that we must wait God's time; it is of little use to labor for their conversion. This example shows how false are all such notions, and how derogatory to Divine grace. Only preach the pure, unsectarian gospel to the Jews, and we may have Meshullams all over the world. The stumbling-block in the way of the immediate conversion of the Jews, in great numbers, is the unbelief of Christians.—Ed.

The following brief narrative of facts in relation to John Meshullam, and the manner in which the Lord has prospered his humble efforts in Jerusalem, is furnished from the journal of a believer just returned from Palestine.

John Meshullam was born in London, in the year 1800. His father was a wealthy and devout Jew, who purchased a vessel when his son was four years old, and embarked with his family for Jerusalem. On his way he stopped at Cadiz, where he heard of the embargo of Bonaparte in the Mediterranean, which would interfere with the prosecution of his voyage; he therefore disposed of his vessel, and travelled by land to Salonica, where he settled, until the times should be more favorable to his pious design. John was sent back to a Jewish school at London, where he had only been a short time, when his father and mother, his brothers and sisters, were massacred, and their house pillaged and reduced to ashes, in the insurrection between the Turks and the Greeks. As most of his father's money was secured in London, he became heir to a considerable estate. He continued at school, under the charge of the Jewish Rabbies, until he was about fifteen years of age, when, in conjunction with an uncle, they attempted to coerce him to become one of their number, and cede his fortune to their common fund. He was opposed to this measure, and soon after left them and proceeded to Berlin, where he pursued his studies, and became master of the German language. When he was nineteen years of age, feeling a strong desire to visit Salonica, where his family were massacred, he went, and remained a short time with the Jews in that place. While he was there, Joseph Wolf (whom he had never seen before) came into their synagogue, on the Sabbath, and began to address the Jews on the subject of Messiah, and his kingdom. This enraged them so much that they ejected him from the synagogue, and

applied to the Pasha to take his life, who had him apprehended. Meshullam felt the most generous compassion for Wolff, and visited the Pasha and interceded in his behalf. He advised him politely to take heed as to his decision respecting him, that he was of another and higher class of the Jews, who only wished to reform some of their superstitious errors, and moreover was an *English* subject. The Pasha thanked him for this information, and released Mr. W. But the Jews were so incensed against him that his life was still in danger. Meshullam perceiving this, sent his servant to procure horses, and himself escorted him by night beyond their reach.

Meshullam was still a firm believer in the faith of his fathers, and soon after proceeded to Jerusalem, where he remained three years. He acquired the Arabic language, and with great difficulty searched out the land, and became familiar with each dear locality mentioned in the Scriptures. This required great courage, energy, and endurance, as the state of the country was then much more fearful than at present. He desired to fulfil his father's original design, but felt a peculiar restlessness of spirit, without a purpose or a home, and resolved to extend his travels. He visited the Levant, Turkey, Persia, the East Indies, Arabia, Egypt, Jerusalem the second time, France, Germany, Prussia, Austria, Russia, Sweden, Norway, Great Britain, the United States, North and South America, and the West Indies. Wherever he went he sought to acquire the language, and now speaks thirteen fluently. He finally returned to London, and soon after accidentally heard that Joseph Wolff was to preach in a certain chapel. Though he had never visited such a place, he felt a curious desire to see the man, and accordingly went to hear him. Soon after he entered, Mr. Wolff espied him, and exclaimed to the audience, "This is the young man who saved my life, of whom I have told you," and compelled him to come forward and take a seat near him. After listening to an animated discourse on the subject of the coming of Christ and his kingdom, Meshullam retired with mingled sensations; and the inquiry was then first started in his mind, "Can it be that Jesus of Nazareth is the Messiah of our Scriptures?" This conviction followed him, and afterward, wherever he went, he sought every secret opportunity to hear Christ preached. On leaving London he went to Italy, and at Genoa he became acquainted with his wife, who was the eldest daughter of a Jewish banker of wealth and influence. There he commenced business operations, which he prosecuted with success, and became much esteemed by his father-in-law and the Jews generally. His two eldest sons, Elijah and James, were born at Genoa. As he was retiring from Christian service at the English Consul's, one day, a Jew discovered him, and persecution immediately followed. His father-in-law was frantic, and closely interrogated him. Meshullam could not deny his convictions, although he had never communicated with Christians, and was scarcely established in the faith of Jesus. Such was the excitement that soon prevailed against him, that he was obliged suddenly to break up his establishment, at a great pecuniary loss, and flee to Leghorn, where he again commenced business, was prosperous, and secretly heard the preached *Word*. After a time, however, his father-in-law pursued him, to take from him his wife and sons. Not being able to persuade or coerce his daughter, he exposed Meshullam's apostasy to the Jews in Leghorn. Persecutions, more bitter than he had hitherto encountered, now obliged him, though in the winter season, to leave Leghorn, at a great sacrifice of his property. He then sought a refuge in Tunis, but on his arrival there he was unable to procure either a house or rooms for his accommodation. After making every effort, he finally obtained an open *OUT-HOUSE* of an English resident. This afforded little protection from the rains, but after covering the roof with coarse oil cloth, he placed therein his dear wife, in feeble health, and his little ones, together with his merchandise and baggage. Their situation was so uncomfortable, that he soon projected building a house.



The season was unpropitious, and there were no boards, timber, or stone, to be obtained in the city. In the absence of these, he contrived a mixture of pebbles and mud, which he moulded with his packing-boxes, and secured a roof with bamboos, covered with heavy oil cloth, of which he had providentially a supply. He thus, in a short time, secured a residence for his family. Though his means had become greatly reduced by the sudden breaking up and sacrifice of his two former establishments, he again began to succeed in mercantile pursuits. About this time he became fearful of Jewish influence upon his sons, and hearing of a Christian missionary (F. M. Ewald) who was about returning to England, he applied to him to take charge of them, and place them in a Christian school in London. Mr. Ewald was surprised, and said, "But you are a Jew; how can this be?" Mr. Meshullam answered, "Though I am such esteemed, I desire my sons to be Christians."

This was his first confession to a Christian. After his children were gone, the Jews in Tunis understood his position, and the fire of persecution again kindled around him to such an extent that he was obliged to leave suddenly, and removed to Malta, where he hoped to enjoy the protection of the British Government. So great had been this last sacrifice of property, that he was unable longer to follow his former business. In his early travels, several merchants had sent by him, to different places, for rare dye-stuffs, and several valuable receipts had come into his possession. In his present extremity he improved this knowledge by setting up a dyeing establishment, which was surprisingly patronized, not only by Malta, but also by merchants and manufacturers in different ports in the Mediterranean, and he succeeded in a great variety of the choicest colors. At Malta he became acquainted with Mr. Gobat, the present Bishop of Jerusalem, who had not then received orders in the Church. They became much attached to each other, and Meshullam insisted on his baptizing himself and wife, who sympathized with him in the hope of the gospel of Christ. Mr. Gobat hesitated on account of his want of authority, but at length yielded to his desire. After some time, his new occupation so seriously affected his health, that he was obliged to relinquish it, after which he resolved to leave Malta, and settle finally in Jerusalem. Mr. Gobat and his English friends proposed his accepting a situation in connection with the mission at that place, which would afford him a comfortable living. This he steadily declined, saying that he could not conscientiously eat the bread that might be given to a more worthy agent, so essential in such a holy cause, and that he would cast himself wholly on the Lord, whose kind providence had so long supported him. On his arrival at Jerusalem, he found the city destitute of almost every comfort and convenience requisite to a European family. He received about this time a small legacy, by the will of his wife's father, (a mere pittance to that which she should have received,) and conceived the idea of furnishing the European residents with the necessaries of life. He imported furniture, groceries, and merchandise of various kinds, from Malta, England, &c. For some time he succeeded so well, that he finally sent to London for a large and choice supply, in which he invested most of his capital. This expensive cargo arrived safely in Beyrout. His agent there put them on board of two open Arab crafts, without any responsible person to take charge of them, and, with the exception of two barrels of potatoes, they were all lost in the surf near Jaffa. He soon received the intelligence, and hastened to Jaffa to learn the circumstances of his loss. He returned with the potatoes to his family, but a hot fever was raging in his veins, which prostrated him for a long time, with little hope of life. Meanwhile a person having a small claim against him seized upon and took possession of his store, and sold out its choice effects at an entire sacrifice, which, with other expenses and extortions during his long illness, completed his ruin, and left him without bread. His wife endeavored to console him, and assured him that God was still the same, and would surely

provide. One barrel of the potatoes was opened, on which for some time they principally subsisted. There was a small piece of waste soil connected with Meshullam's residence, which, as his strength slowly revived, he determined to plant with the remaining potatoes. This was a *mere experiment*, as no vegetables had succeeded in the city, and potatoes were unknown in Palestine. A large sum had been yearly appropriated to the mission for the support of a garden for the benefit of their hospital, and although they had, with the assistance of skilful gardeners, made every effort, they had entirely failed. When he began, he was so weak that he was often obliged to sit down. His third son, Peter, a small lad, said: "Father, I will help you;" and really assisted him much, until the whole plat was slowly planted. While these were growing, the season of the pilgrims (Easter) filled the city to overflowing with visitors. An English nobleman arrived with his family, and was unable to procure lodgings for them. In his extremity he was directed to Meshullam, who, since his arrival at Jerusalem, has ever been of great service to the European residents, the mission, and travellers generally, on account of his correct knowledge of the place, and the different languages spoken there. This gentleman sought his assistance; and Meshullam generously offered him his whole house, and removed his family into a small, uncomfortable room adjoining, assisted him in all his arrangements for visiting different and distant localities, and in his consequent intercourse with the Arabs. This was so appreciated by the gentleman, that he paid him liberally, and encouraged him to hire a larger house, and open it for the accommodation of European travellers. He left him all his travelling furniture, and sent him more from Beyrout, on his way home, as furniture is extremely expensive and difficult to be obtained in Jerusalem. This was the commencement of his hotel, which he has gradually improved. He has kept it for several years with great success, and the approbation of all.

But to return to his experiment in cultivation, to which such repeated and strange providences had driven him. To the astonishment of his neighbors, his potatoes grew and yielded a most abundant crop, from which, after using for his family, and reserving for seed, he realized the sum of fifty guineas! He felt as if *God had spoken*, and received his success as directly from his hand. Meshullam believes in the personal coming and reign of Christ, and his kingdom at hand. He is waiting and watching the fulfilment of the prophetic Scriptures, in reference to the return of a remnant of his brethren, the justification of the sanctuary, and the restoration of the land. He then began to reflect more seriously on this token of the Lord's willingness to bless the cultivation of the soil, which has been so long desolate. As he was riding one day in the vicinity of *Bethlehem*, near the Pools of Solomon, he discovered a rich valley, in an uncultivated state, with the different kinds of native fruit, the fig, pomegranate, and vine, growing untrained. It was also watered by a large and living fountain. On inquiry he ascertained that the owners, having murdered their neighbors some years before, and being unable to pay the price of blood, according to Turkish law, had fled the country. Meshullam went to the Pasha, and paid the stipulated sum; he sent for the banished to return, and gave them half the soil, and entered into a continuous lease for the remainder, paying them a small sum yearly. This is the only way in which Europeans can legally obtain possession of the soil. He provides them seed for their part, and employs them as laborers on his own, and has thus become their benefactor, and secured their confidence. This was in 1845, since which time he constantly acknowledges the hand of God in his *unprecedented success*. He now raises five crops in a *year!* of different kinds of European vegetables, most of which were unknown in *Judea* before. He raises two crops without irrigation during the wet season, and three during the dry, through the plentiful supply of water from the fountain. His first crop he dedicated to the Lord, and distributed among the poor Jews, although he might have realized a large sum by its disposal in the

city. He has also obtained by lease a vineyard and several fields of wheat and grain, about three quarters of a mile distant, in the valley above the pools.

In "Solomon's Castle," a few rods distant from the pools, he finds shelter for his laborers and cattle, the inside area being large enough for them all, the outside walls still remaining entire. He has great difficulty in obtaining seeds, and any field, fruit, or garden seeds that would be useful for food, would be of exceeding value to him. The destitution of vegetables, and the abject poverty of many of the most devout Jews, speaks the urgency of this need. He has just received liberty from the Pasha to build a small house in "Artoss," (the name which the Arabs give to the valley,) and has resolved to dispose of his hotel and remove thither with his family, trusting alone in God, to protect him from the wild Arabs, and the many jealousies opposing his course among professing religious sects in Jerusalem. We will only add a few of many incidents that came to our knowledge, while residing intimately two months in his interesting family, last autumn.

1. After the first crop of potatoes in his garden, in the city, he began to clear the soil of its many stones, and for this purpose commenced digging a deep pit in the midst, in which to deposit them; but he had only dug a few feet before his servant, by a heavy stroke, broke into a covered arch, in which, to his joy and surprise, he discovered a deep reservoir of water. This afterwards proved to be an unfailing fountain, from which, in times of drought, in the dry season, he has sold to the Pasha and his soldiery, and the Turks, (as water is sold in the city at such times,) but he gave it freely to his poor brethren, the Jews, besides watering his gardens abundantly and giving drink to his horses and donkeys, and other family uses. This blessing he receives as peculiarly from the Lord.

2. When he arrived in Jerusalem in 1840, it was very difficult to obtain good bread, and European residents and travellers suffered much on this account. The wheat is poorly cleaned from the ground threshing, and is ground between two rude stones, as in ancient times. This is done principally by WOMEN. The flour is coarse, and being destitute of suitable bolting-sieves, the bran is only partially separated. Meshullam had brought with him fine sieves and bolting-cloths from Malta. With the help of an Arab he built a stone oven with his own hands, and thus furnished good bread for his family. The wife of a missionary, who was in the habit of visiting them, was much pleased with their bread, and entreated, as a favor, that he would supply her with a loaf daily. Other families soon interceded in like manner, and were also supplied; but the demand increasing beyond his means, he conceived the idea of setting up a bakehouse, to employ two of his destitute brethren, as there is no work they can get in Jerusalem. With great difficulty he taught two of them, and built them an oven, advanced money to buy wheat, and continued, with strange patience, to assist them, till they now obtain a good living, and supply the city with excellent bread. A great contrast to the previous destitution.

3. Meshullam having need of much wheat for his establishment, the Arabs were in the habit of bringing it to him from distant villages. In the year 1843, they brought an unusual supply. He refused none that came, until he had a large room entirely filled, and his wife feared he should never dispose of it. Just at this time a singular phenomenon appeared in the sky, (the reputed comet, regarding which there were so many speculations in Europe and America at that time;) this so much alarmed the inhabitants of Palestine, that they decided that a great famine was near. The price of wheat began accordingly to rise, and such was the panic, that Meshullam was entreated by many to sell his store. The Pasha offered five times its first cost, but he refused. The English families wanted it also, but he still retained it, until the distress became dreadful among the poor Jews. Meshullam then sent them word to come, and sold to each of them *one measure* of wheat at the low wholesale



price which he gave for it, until all was exhausted, reserving only a few measures, left in the corners, for himself. He lost much, as he gave them good measure, and had received scant measure from the Arabs. Soon after, by the time *the measure* was consumed among the poor, the panic ceased, and wheat was plentiful.

4. At another time when the rain set in so early, that it prevented the mountain Arabs from bringing into the city the usual supply of charcoal for the winter, it occasioned great suffering. The Pasha had every camel-load that came to the gates seized for his establishment and the soldiery. In this extremity, Meshullam rode out to the mountains, and bought twenty camel loads of charcoal, and came with them to the gates. The guard demanded it, but Meshullam refused, and went to the Pasha, who still insisted on having it. Meshullam said, "You have encouraged me to keep a house for travellers, and I must have this charcoal to cook their food."

The Pasha yielded, and Meshullam secured it, and afterwards divided all he could spare among his poor brethren. He advanced several a little money, and told them to go outside with donkeys, and buy charcoal in small quantities, and retail it in the city, and thus a number still obtain their living.

5. An Arab Sheik, who resided in the vicinity of Meshullam's farm, was moved with great envy as he watched his success, and seemed inclined to do him all the injury in his power. The seed wheat of Meshullam is much superior to that of the Arabs, having taken great pains to clean it from the wild seeds that are often mixed with it. One season this Sheik was destitute of seed, and applied to Meshullam to supply him, to which Meshullam readily consented, requiring a smaller share of the crop than the law of the Pasha allows in such cases. The Sheik's crop was unusually abundant that year, but when he came to return to Meshullam the stipulated measure, he found it nearly half composed of dirt and small pebbles, so that it was worth very little to him. Mrs. Meshullam remonstrated with the Sheik, and told him that they had given choice wheat and good measure, and that such conduct was unjust in the sight of God, and he could not prosper in such a course.

In a week after, 119 of his flock of sheep strangely sickened and died. Some of the friendly Arabs told him that it was on account of his dishonesty to Meshullam. He still, however, continued his opposition. Soon after this, his wife suddenly died; he married again, and this wife in a short time became blind. Meshullam obtained leave from the Pasha to build a house at Artoss, and went with some masons to commence. The Sheik thought he had Meshullam now in his power, as the Turkish law prohibits any European building; he saddled his favorite donkey, and rode over with his attendants to forbid him. He left his donkey to feed at a little distance on the side of a hill, and while he was angrily denouncing Meshullam, and rejecting every explanation, one of his servants came running to tell him that his donkey had fallen down among the rocks and broken his neck; a most singular occurrence! Some present remarked that it was because of his persecutions of Meshullam. He retired greatly chagrined. Undeterred, however, in his malicious purpose, he went to Jerusalem to enter a suit against him. In opening his case, the Pasha inquired: "Why do you oppose this man? Has he injured our country? Has he pulled down or destroyed anything? Has he not, ever since he came among us, been a benefit to our people, by his industry and constant efforts to build up? *Let him build*; and if I hear of any further opposition from yourself or others, it will be followed by severe punishment." The Sheik was overpowered, and will dare no longer to afflict Meshullam.

6. Another Arab neighbor, with the same feelings of enmity, sought in every secret way to injure him. Three times Meshullam discovered him making depredations on his farm, and reproved and then forgave him. At length, gaining confidence in his clemency, the Arab made a gap in Meshullam's wall, and let in his goats and sheep, to the great injury of some of his



choicest plants. Meshullam thought he would then appeal to the Pasha, that he might be more thoroughly reprov'd. After the Pasha had heard the testimony of Meshullam's Arab laborers, he was highly incensed against the offender, and determin'd to fine him a large sum. To this Meshullam strongly objected, saying that he was willing to forgive him this fourth time, if he would promise not to trespass again. The Pasha then insisted that he should pay the whole amount of damages. Meshullam would not permit this, but said that he wanted no money, but only peace. The Pasha then became vexed at Meshullam, and order'd the man to prison. Meshullam remained in the court a short time, talking with the Pasha, and then so earnestly entreated that the prisoner should be released, that he complied. The prisoner was again unlocked, and the Arab was brought into their presence. The Pasha reprimand'd him severely, assuring him that, through the intercession of Meshullam, he was liberat'd, but threaten'd him that he would surely fine him heavily for all preceding offenses, and imprison him beside, if he heard of any repetition of annoyance to Meshullam; adding that he was ashamed of him as a Mussulman, standing in such dark contrast with this Christian, who had so often forgiven him.

7. At the return of the locusts, one year, they were unusually numerous and destructive. They literally darkened the air, and wherever they settled they consumed every green thing. This season Meshullam's garden in the city and his fields at Artoss were unusually promising, and he trembled before the Lord as to the result. Their approach drew near, and, although he had never heard of a remedy, he conceiv'd the idea of making a great smoke in his gardens. Having no wood he took old clothes and rags as a substitute, and made a fire in the centre. He then left it and rode out of the city to see the fate of Artoss, which he found unscath'd, the locusts having flown over that deep valley and settled on many Arab fields, on the hills adjacent, entirely destroying them. He return'd to the city, the black cloud hovering there, and found that the smoke had been successful; his garden was spared, and the locusts had fallen a foot deep in many places near. This great deliverance he attributes entirely to the interference of the Lord.

8. His love and endurance towards his poor and unbelieving brethren is very great. It is his habit to distribute loads of vegetables and greens among them in their times of greatest need; and they often come to him for advice and assistance. He has been the means of opening several ways by which many individuals have obtain'd a support, and a number of intelligent converts were first mov'd by his acts of love to confess to him their convictions, and listen'd to his earnest entreaties to embrace the truth, and are now hopeful Christians.

9. A pious gentleman from England, *en route* for India, put up at Meshullam's hotel some weeks. He had two Jewish servants with him, who went with him to India. After a long time these Jews return'd with a letter from the gentleman, desiring Meshullam to receive them into his house, and keep them until he should hear from him again. He stated that his reason for such a request was the state of their minds, which he supposed to be much exercised on the subject of Christianity. Meshullam receiv'd them kindly, gave them a room, and fed them at his own table. They remain'd, going out and coming in, eating and drinking, not offering to assist Meshullam in his many duties, neither showing the least concern for their salvation. They drank much wine, and found fault with their food. At length Meshullam heard that they had obtain'd money for dissipations through credit of being with him! He was much tri'd to know his duty, fearing to quench the last hope of their conversion, and having great pity for them. When they first came they profess'd a desire to go to Damascus, so he conceiv'd the plan of fulfilling it, after they had remain'd with him about a year. He hir'd horses and a guide, suppli'd them with provisions, and had some difficulty in getting them peaceably away. After they were gone, he went

round the city and ascertained that they had accumulated a great debt in his name. Every poor person that had sold them clothing, shoes, and other necessaries, he repaid, but their bills for wine, spirits, etc., he declined. He never heard from the gentleman.

10. Upon one occasion, when he had need of a head waiter, an Italian applied for the situation, professing great experience. Meshullam asked him what religion he professed; he answered, "the Roman Catholic." Meshullam then told him to repeat the Lord's Prayer, but he could not. Meshullam looked anxiously in his face and said, "You are a Jew; oh, never be ashamed to own your people." The man then confessed that he was an Israelite, and entered into service with him. The first day showed that he knew nothing of serving tables. Meshullam then tried him in different positions in his hotel, but found him incapable in all. He sent him to his private house, a few steps distant, to see if Mrs. Meshullam could do anything with him. She ascertained that he had once learned the tailor's trade. She procured cloth, had it cut out, and set him about making some clothes for himself, as he was most destitute. This occupied him a long time; after which he showed no disposition to be useful in any way, and manifested a want of all religion. After keeping him through the fall and winter, Meshullam strove to rouse his energies to seek some employment, to which he showed great reluctance. Meshullam then raised him a purse of about five pounds himself from his visitors, Meshullam adding one pound unknown to Mrs. Meshullam, while she at the same time gave another without his knowledge. Still the poor little man would not go, saying, "What can I do with this money?" and pushed it from him. Meshullam at last persuaded him, and took horses, and went himself with him to Jaffa, and obtained lodgings and employment with a tailor for him, and returned home with a happy conscience.

11. A gentleman arrived at his hotel from Egypt, by the way of the desert, with the general attendants, a dragoman, (which is the name for an interpreter and agent,) and several muleteers. After the baggage was conveyed to his room, the gentleman missed a carpet-bag, containing three hundred pounds. He immediately called Meshullam and informed him of his loss, and said, "It must be the dragoman, who is a young Jew, whom I found in Alexandria." This grieved Meshullam, and he responded, "Have you any reasons for this suspicion?" The gentleman could give none. Meshullam then offered to take the affair into his own hands. He went out and questioned the Jew, whom he found to be an interesting youth, who solemnly asserted his innocence. He sought and interrogated the muleteers; being dissatisfied with their answers, he took them before the Pasha. After some examination, the whip was applied to one, who seemed the most confused, who, after a few strokes, confessed that he had secreted it in a village, a few miles back; from whence Meshullam sent and recovered it. Meshullam took the bag to the gentleman, and seriously reprov'd him for so carelessly injuring the reputation of one who had no other support. He then took the youth aside, and asked him why he had chosen an occupation so liable to disrepute. The young man replied that he had no other resource. Meshullam, perceiving that he was intelligent, and feeling a great pity for him, said, "If you will leave this service, you are welcome to remain with me until the Lord shall provide some better way." This kind offer the youth gladly accepted. He engaged with Meshullam at liberal wages, and remained some time in his employ. His mind became interested and awakened, and he received the faith of Jesus Christ. Meshullam, perceiving that he possessed considerable talent, was successful in interesting several friends in England in his behalf, who sent for him and placed him at school, and then at college, where he well improved his opportunities. He is now a travelling missionary among his brethren in the East.

12. While Meshullam resided in Tunis, a Jew was unjustly cast into prison,

with no hope of liberation, as he had no friend to be security for him. Meshullam accidentally heard of it, and though he must hazard much, he determined to procure his release, as the confinement was such as to endanger life. With considerable difficulty he effected it, and the Jew for a time seemed very grateful. He often visited Meshullam, and at length became attached to Mrs. Meshullam's female domestic, whom they had brought with them there. They were married, commenced housekeeping, and had two children. Meanwhile the Jew occupied himself in pawnbroking, and dealt with great injustice and extortion. For this, Mr. and Mrs. Meshullam often, faithfully reproved him. The more hardened the Jew became in his course, the more strict and legal he was in every outward observance of the Jewish ritual, which greatly surprised Meshullam. One night, when he was absent from home, some of the inhabitants who had been defrauded broke into the house of the Jew, and murdered his wife and children. In the greatest agony of soul he came to tell Meshullam, and when Mrs. Meshullam strove to improve the opportunity to persuade him to alter his ways, supposing his afflictions had come in judgment upon him, he cried out, "Oh no, no, not for that alone; but it is because I have read the New Testament, and have been convinced that Jesus is our Messiah, and yet have not *confessed* him!" After deep repentance he obtained forgiveness, and by a humble and consistent life afterward, proved his sincere faith in our Lord Jesus Christ, which was more and more confirmed by the *love* and testimony of Meshullam.

13. Another poor Jew, in Jerusalem, was living near the house of a rich Mussulman, who sought every opportunity to beat and oppress him. One day Meshullam happened to pass by, and witnessed the sufferings of his poor brother. He immediately interfered, and asked, "Why do you abuse this poor man? What evil hath he done?" And added, that he would complain to the Pasha, if he should repeat such conduct. The Jew, with the greatest earnestness, entreated Meshullam to desist, saying, "I am a poor Jew, and the time of our deliverance is not yet come; God is angry with us, and I would *patiently* suffer all His righteous displeasure." Meshullam told me this to illustrate the faith and humility of some of the poor.

Some few years since, when the English mission were about erecting their church on Mount Zion, they were about to remove some forty feet of debris, or rubbish, so as to place the foundations sure upon the rock. To do this, they must need many common laborers. Meshullam applied to them to employ the poor Jews, who were in such perishing need. Many had reported and believed the scandal, that the Jews in Jerusalem would not do servile labor, even if they had employment, which report has closed the hearts of many professing Christians against them. This objection was now made, but Meshullam insisted on the experiment. After some hesitation, they were employed, and, to the surprise of every one, several hundred more than were needed offered themselves for a small pittance per day. Meshullam was, however, finally disappointed in his kind design, for they could not work on the Sabbath, (the seventh day,) neither on their feast days. So the architect, after using them awhile, dismissed them and employed the Arabs. This case is only mentioned to refute the common idea of the indolence of the Jews.

A gentleman from Europe, who is an Israelite of great wealth, and feels a kind regard for the state of the poor Jews in Jerusalem, visited them last summer and contributed largely towards their relief. He had numerous travelling attendants, and one, a Christian gentleman of some distinction, lodged at Meshullam's hotel. It seemed to be the object of his benevolent patron, if possible, to commence some establishment, or make an arrangement for the employment and support of the distressed poor among his people. In looking round in vain for a capable and proper agent, and some plan of relief, that such an agent, with his means, would carry out with success, his discerning mind could only see *Meshullam*, whose constant kindness and



aid to the Jews had reached his notice. He therefore sent proposals to Meshullam by this *Christian*, that if he would return to the faith of his fathers, and take charge of the work, he would make him a fortune, and he who promised was abundantly able to perform. Meshullam calmly replied: "Tell Sir ——, that I have made my fortune by embracing *Jesus Christ*."

These are only a few of many incidents of the same character which came to my knowledge while residing with him at Bethlehem and at Jerusalem. Upon one occasion some English travellers obtained for him the appointment of Consul at Jaffa, which he declined. At another time he was offered a considerable salary, in connection with the mission as general interpreter; but he still chooses to labor on in this humble way, and trust alone in God.

It is surprising that such self-sacrificing efforts should excite anything but the kindest feelings in the hearts of professing Christians in his vicinity; but, instead of sympathy and aid, he is the object of envy and cruel prejudice, and seems struggling alone in this path of duty and sacrifice. To illustrate this, I would add, that, the week before we left, a delegation from one of the eonvents (not Catholic) offered the Pasha 7,000 piastres to stop Meshullam's cultivation in Artoss!

We have been constrained by the love of Christ to give this relation of what we have seen and heard, being fully convinced that the Lord has been in a peculiar manner sustaining this true Israelite. He is the first Christian Hebrew who has succeeded in cultivating the soil of his fathers since the dispersion. Through his *sustainment* and blessing we believe that God has a design of opening a humble way of escape and salvation to "a *remnant*" of his ancient people. This cannot be effected by direct preaching or other spiritual efforts; but if Meshullam had means supplied to extend his farming operations, he would offer his starving brethren employment, and hundreds would gladly offer themselves to labor with him at two and a half piastres per day, (the same as five and a half pence or eleven cents make,) which would bring them under the influence of his Christ-like love and example.

It would make them independent of the charity fund of the Rabbies, to which they are now in bondage, and which is scarcely sufficient to sustain life in the coarsest and most frugal manner. Those who are already inquiring, and half convinced of the truth among the pious poor, would have a refuge, and be placed in a position where they might afterwards be reached and won by the love of Christ.

It must be distinctly understood that Meshullam makes no appeal for himself, and will receive nothing; and the Lord has so prospered him in his recent course, that he is helping others; but he is willing, *without reward*, to apply any assistance that the friends of Christ may send to relieve and win his poor brethren to the truth, and preparation of "a *remnant*," to meet the Lord at his coming.

On returning, I mentioned his case to a circle of believers in England, who have become greatly interested for him, and will contribute something to hold up his hands in this laborious, disinterested work of the Lord. Many Christians profess great sympathy for the Jews, and are awaiting, I humbly trust, for "the set time" to favor Zion; when God will surely open their way to show the sincerity and efficiency of their *love*. If there are any who deserve their sympathy and aid, it must be the devoted and suffering poor in Jerusalem. Here is a simple door which Providence alone has unsealed and opened to such, by which the charities of sincere and willing hearts may be sent to them, and most judiciously applied by one of their own brethren.

Whatever time, suffering, and sacrifice this humble report has cost the writer, is *freely given*, in the most perfect confidence that the same love which commenced this work in Meshullam's hands will succeed, and bring it to a blessed accomplishment. If anything, beyond its expense, is realized from the sale of this little narrative, it will be faithfully appropriated to the same object. I will add here the testimony of disinterested men and Chris-

tians, as to the general character of Meshullam. Also, the testimony of one who has known him for many years, an intimate friend to whom Meshullam is much attached, who says, "I am sure he will make the best use of it,"—which, together with his own untiring example of self-sacrifice to the same object, is sufficient to satisfy the WILLING mind that this is no common appeal, but a "CRY" from Jerusalem—"Come over and help us."

The following we copied from his dining-room album, which contained many other testimonials:—

"Hotel-book, Jerusalem, October 23d, 1848.

"All the officers of the United States Expedition to the Dead Sea have at different times lodged in this house, and are unanimous in the expression of their entire satisfaction in every respect; independent of the faithful performance of the duties of a host, Mr. Meshullam has been exceedingly friendly and serviceable.  
(Signed) W. F. LYNCH; *Commander.*"

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*From the Jewish Intelligence.*

### LONDON SOCIETY.

#### ANNIVERSARY OF THE HEBREW SCHOOLS.

THESE SCHOOLS ARE THE ONLY PUBLIC INSTITUTIONS IN THE WORLD EXCLUSIVELY DEVOTED TO THE MAINTENANCE AND CHRISTIAN EDUCATION OF THE CHILDREN OF GOD'S ANCIENT AND PECULIAR PEOPLE.

These Schools contain 50 boys and 50 girls of the Hebrew nation. The great object of these schools is to impart a sound Christian education, founded upon a thorough knowledge of the word of God, both of the Old and New Testament; to teach the boys a business whereby they might earn an honest subsistence, and to prepare the girls for situations in Christian families.

During the last forty-one years, 550 Hebrew boys and girls have been received, baptized, and educated in the faith of Christ. There will usually be found in these schools youthful representatives of Jewish families from all parts of the world where the Jews abound; not only from England, but from all parts of the Continent of Europe, from the north of Africa, from Jerusalem, and even from India. They are more or less connected with all the grades of Hebrew Society; and whilst many are the children of believing parents, almost all have relatives and near connections still adhering to the synagogue.

In preaching the gospel to the Jews, we are especially reminded that the promise is to them and to their children.—Acts ii. 39.

For many ages none but Hebrew children could enjoy the benefit of that Divine injunction and promise: "Train up a child in the way he should go; and when he is old, he will not depart from it."—Prov. xxii. 6.

God was pleased to declare concerning them in their dispersion, "They shall remember me in far countries; and they shall live with their children, and turn again."—Zech. x. 9.

They were Hebrew children whom the Lord Jesus took in his arms and blessed, when He said, "Suffer the little children to come unto me."—Mark x. 14.

Hebrew children were the first to cry "Hosanna to the Son of David;" and Hebrew children are now taught to take up again the long forgotten song, "Hosanna in the highest." Did priests and scribes of old ask in displeasure, "Hearest thou what these say?" We thankfully acknowledge the fulfilment of His word; for Jesus has taught us still to reply; "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"—Matt. xxi. 10.

# Missionary Intelligence.

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## AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

A MEETING of the Board of Directors was held on the 18th of September. Seldom has so much enthusiasm prevailed for years as was manifest on this occasion. A retrospective view was taken for a few months past. The Jewish mission field presented a cheering prospect. The promise, "They that sow in tears shall reap in joy," seemed now to be literally fulfilling. After years of toil, disappointment, chagrin, calumny and desertion, endured for the sake of Israel's redemption, all that the most sanguine had hoped and prayed for, was on the point of realization.

The grace of God, notwithstanding all the skeptical notions and predictions to the contrary, was finding illustration in the heart of the Jew. The Board ordered a statement of facts presented, showing the encouraging tokens of the presence of Jehovah, since May last, to be published as an incentive to renewed action on the part of Israel's friends, and as a memento of thanksgiving to God for His great mercy shown the cause. "If God be for us who can be against us?" If God be for us, is there a Christian in the country but that will be also for us? The following is a hasty review of the past four or five months, and of the present position of the Society.—ED.

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### THE MISSIONS.

Rev. S. Bonhomme is laboring in Philadelphia. On week days his labors are confined to the Jews. On the Sabbath he seeks to interest Christians in the cause of our mission. In both fields his heart has been greatly encouraged. The Jews are accessible to any extent desirable, and the churches are showing by their works their faith in the efficacy of divine grace among the Jews. A number of Jews are under serious impressions and are in a course of instruction into the truths of Christianity. Mr. B. finds that preaching the truth connected with the Messiah has its legitimate effect upon the Jewish mind. The Jews have moral wants. They find nothing in modern Judaism to satisfy those wants, hence they receive tracts, Bibles, books, &c., freely and thankfully of the missionary. The households of Jews have always till within a few months been inaccessible. We thank God that this is not now the case. Everything in this field wears an encouraging aspect.

Rev. G. D. Bernheim is laboring at Charleston. The work at Charleston is not far advanced, but the Jews are more than accessible to the missionary. To comply with invitations given to their homes occupies a large portion of his time. Many are diligent inquirers after the truth. With the Rabbi even, the missionary has many interesting interviews.



Prejudice is not an element of the Jewish mind in Charleston; they are open to instruction.

Mr. Bernheim mentions two conversions of Jewish descent through his instrumentality mainly, in Philadelphia. The Christian community in Charleston are enthusiastic in this work. A large meeting was held, and a unanimous vote taken to sustain the mission. We have no doubt they will do it. The Charleston people, both clergy and laity, are persevering in a good cause; all the means are in operation in that city to insure success. A good sower and many devoted waterers, God will give the increase.

Mr. A. Bloch is laboring in Albany and adjacent towns. In Albany the Jews are mostly infidel, denying even, with their Rabbi, the inspiration of their own Scriptures. However, they are accessible individually and in households to the gospel. They are not specially prejudiced against Christianity. The missionary details in his journals many exceedingly interesting interviews with them.

The field is new. Mr. Bloch is well adapted to it. Being thoroughly educated and possessing a great deal of tact, we have everything to hope from his labors.

Rev. H. Bouten is laboring mainly among the Holland Jews in New-York; is principally useful in keeping himself informed respecting the serious, and bringing them to a decision. As many as four persons have thus been brought to a decision to embrace Christianity. One has been baptized in the Episcopal Church, one other will have been baptized before the publication of this article, in the Dutch Ref. Church. One of these persons is a young man of fine talents and amiable deportment, who has received a thorough collegiate education in one of the Universities of Germany. Bibles and tracts are readily received by the Jews from the missionary.

Mr. Weissel has been laboring about a month in New-York. His first journal is full of interest, he is a devotedly pious man and truly eloquent in conversation. We hope great things from his labors.

Rev. J. Steiner is in New-York. To know what he is doing, his journals must be read. To know what he is, one needs to converse with him one hour. He is full of faith and enthusiasm in respect to the Jewish mission. His plan is to visit one hundred families a month. During the last three months he has visited three hundred families, with all of whom he conversed; left Bibles where needed; explained the Scriptures to most all, and prayed in more than half of them, and was urged to come again.

A deep seriousness pervades many minds. Three have expressed a belief in Christ; the conversion of one is fully evident, the other two are secret disciples for fear of the Jews. Mr. Steiner has thus opened a large and interesting field of labor.

The office of the Society has been the resort for many months past of inquiring Jews. The Secretary is thus forced, by Providence, to do missionary work.

Three persons have been led to renounce Judaism and avow themselves Christians; two of these have been baptized, one in the Dutch Ref. Church

and the other in the Baptist Church. The third is to be baptized in the Presbyterian Church at the next stated communion.

Among the inquirers at the office is a man who has been a tutor in one of the Universities of Germany, but who has hitherto led a careless and loose life. He is deeply serious; is engaged in peddling to support himself.

Another is a Rabbi of inferior grade from Paris, from which he brings papers signed by the Chief Rabbi to the above effect.

He has expressed to the Secretary his belief in the Messiahship and divinity of Jesus of Nazareth. He has resorted to segar-making to earn a support.

Mr. Franklin, our student now in the University of New-York, has done much colporteur work. A number of persons of an interesting and intelligent family have been led by his instruction to renounce modern Judaism, and avow their belief in Christ. He has visited many of the best Jewish families in New-York, by all of whom he has been well received and who have diligently inquired into the truths of Christianity. On the Jewish Day of Atonement he visited several synagogues and conversed with many Jews respecting Jesus of Nazareth, as the great atonement offering for the world. It was an interesting scene to behold Jews, who were in the act of "afflicting their souls" in order to obtain pardon for their sins, turning away from the unavailing service to listen and inquire concerning Jesus the Messiah. Some pressed him to visit them at their homes; others, as he turned to go to some other synagogue, followed him to inquire more fully concerning these strange things.

Our colporteurs are engaged in different parts; only one is located. They distribute tracts and Bibles, and converse with Jews.

A prayer meeting has been held weekly of converted Jews. The Secretary is always present to control it, though it is mainly conducted by the converts from Judaism. It has been attended by 15 or 18, although the average number of attendants is less.

A place of preaching to the Jews has been opened very recently.

The results of our labors since the first of May have been very encouraging. There have been reported twelve conversions. Three have been baptized, the other nine are soon to follow; they are now in a course of instruction preparatory to this sacrament.

There have been reported many who are convinced that Jesus is the Messiah and who are under instructions by the missionaries.

Such are some of the main features of this field. There is nothing to mar the picture, except a want of a deeper and more general interest on the part of Christians, which shall manifest itself in prayer for the conversion of the Jews, and in voluntary donations to our exhausted treasury. We hope now that the public are convinced that we are engaged in no fruitless work. It is the cause of Christ, and who does not feel that Israel's redemption is one of the dearest objects of Christian affection? And is it possible that we must suffer embarrassment from want of money to

conduct this work, since there are thousands lying useless in the hands of those who love Christ and love this cause? Brethren, let it not be so.

P. MILLEDOLER, *President.*

E. R. MCGREGOR, *Cor. Sec.*

W. LIBBEY, *Rec. Sec.*

JOHN FALCONER, *Treasurer.*

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### MISSION IN NEW-YORK.

M. WEISSEL.

“For who has despised the day of small things?”—ZECARIAH iv. 10.

My statement includes my labors from the 6th to the 27th of August, in all, three weeks. By the grace of God, during that time I was enabled to labor with fifty-eight families. In 44 of these families I could preach the gospel in its fulness and power. In 22 of them I was cordially invited to re-visit them; distributed 9 Bibles, 1 Testament, 820 pages of tracts; and I am enabled to say, that the Word of God was nowhere distributed but that the people felt an interest in it. These few days, in which the Lord intrusted me with his field of labor among Israel, were days of blessing. Though I do not undertake at this time to speak in detail, which thing I hope to do next time, I must still say that we have great reason to give thanks unto the Lord, that during all that time, the truth, as it is in Jesus, was preached to poor Israel, and his saving grace freely announced to them. Blessed be the name of the Lord! To him be glory for ever and ever! Amen.

I intend to speak more fully, in my next statement, of what has been interesting in my field of labor.

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### CONVERSION OF AN ISRAELITE OF NEW-ORLEANS TO THE FAITH OF THE REDEEMER.

THE son of Commodore Stockton, of Philadelphia, married the daughter of Mr. Mark, a Jew, from New-Orleans. Commodore Stockton and his family during the summer reside at Princeton, N. J., and so do the young married couple. Mr. Mark's daughter came on a visit to see her married sister at Princeton, remained there for some time, until her father came on from New-Orleans to take her home. The state of this gentleman's health became such as to arouse in him an anxious desire for the safety of his soul. He sent for the Rev. Mr. Paterson, of the Protestant Episcopal Church. Being absent from home, Dr. Hodge, of the Institution, was sent for, and the necessary instructions were imparted. As the gentleman became more sensible of the rapid dissolution of nature, he professed faith in Christ, and at his own request was baptized, and ended his career by a peaceful death, in the faith of a crucified Redeemer. It is well to be especially noticed, that Mr. Mark expressed his thankfulness before his death for having been brought under Christian influence while at Princeton.



## NEW-YORK MISSION.

REV. J. STEINER.

June 26th.—Saw Brother —— in the morning, whom I had earnestly admonished the day before to be decided and wrestle mightily with God, that he would give him repentance toward God and faith in Jesus Christ. He told me that he did so, and has been blessed. He attends divine service in some evangelical church regularly on Sunday. Three times in the week he attends prayer-meetings in different places. I told him that it was exceedingly useful to attend such meetings.

Called upon a family in —— street, where I conversed and left a Bible. Called upon another family in the same house. After having as usual tried to convince them that man is a poor sinner, and cannot be saved by the law, and asking them in what way they can be justified, they said, "Well, tell us the way." I answered it; read in the Word and left a tract. Mrs. —— bought a Bible for another person.

In the afternoon I revisited Mr. ——'s family. Mrs. ——, though baptized some years ago, yet, as I saw, had not been changed in heart. I held conversation, read in the Word, and prayed with her. I urged her to immediate repentance and faith in Jesus Christ, and to go to God as soon as I leave the room, for her soul is in danger every moment to be eternally lost. "They that believe not *shall not see life*." A fearful word, indeed.

27th.—Called upon Mr. ——'s family, conversed, read, and left a Bible. Conversed also with another young man there, to whom I gave a tract, but who refused the New Testament I offered him. In the next family, after I had conversed a little, the person there went out of the room, and intended to shut the door right in my presence. Refused also my tract.

Called upon another family; was much prospered there. There was a young man there a moralist. I first let him say all he wished to say, and then told him my views. I told him that man is a poor, miserable, wretched sinner, full of deceit, pride, vanity, selfishness, &c., and proved it all from the Scriptures by such passages as these, "The heart of man is deceitful above all things, and desperately wicked,—who can know it." Jer. xvii. 9. "The Lord looked down from heaven," &c. I am glad when I can once in a while give my belief about the human heart, as in this case, for I believe I was asked to do so. Most of the time I cannot express myself on this subject as I should love to do, for usually I am glad if I can even succeed to show them that they are sinners and deserve the wrath of God. It actually relieves my heart when once in a while I get a chance to free myself from the heavy burden of withholding my full belief on this point in so many places. I read in the Word, prayed with them, and distributed a Bible and Testament. Mr. —— appeared quite serious after prayer, as they usually do. They promised to read in the Bible, and before I left I urged them to immediate repentance and faith in Jesus Christ.

Revisited Mr. ——. I asked him whether he had read in the Bible since. He said, "No, alas!" Read in the Word and conversed with him. On the whole, I believe I was prospered there. Cannot tell all the circumstances.

Visited a family in —— street. Was prospered there. There were several Jewish people there. I held a long conversation, read in the Word, gave them a Bible, and prayed with them. The same question was again put, "Well, what must we do to be justified?"

29th.—Revisited Mr. ——'s family. Held a long conversation with

Mr. —, the master of the house, who was not there when I called the first time. Read in the Word, and left tracts. There were several Jews in the store, with whom I conversed. Two of them refused my tracts.

Revisited Mr. —. Asked Mrs. — what she thinks of the tract. She said, "It is all nonsense." I read in the Word, and Mr. — put that precious question: "What shall we do, then, to get converted?" In most families—yea, I might almost say all, who get interested in the conversation, this question is put,—a most precious sign. It is very pleasant if the Lord prospers the work thus far, that it comes to the asking of this great question. My Bible offered to them, however, was refused.

Revisited Mr. —'s family. Mr. —, when I visited the first time, was not there, but his partner, to whom I had not spoken before. Conversed with him, read in the Scriptures, and left a tract. Bible again refused.

Revisited Mr. —'s family. Conversed, read, and prayed with them. Left a tract and Testament. Mrs. — listened attentively.

Revisited Mr. —, where I left a tract and Testament, and urged Mr. —'s brother to go to God yet to-day, and make his peace with him.

Revisited Mrs. —, one of my relatives. Was prospered there. There were several Jewesses there. One of them, whom I knew well, being from my native place, treated the subject of religion in rather a frivolous way. I held a long conversation, read in the Word, and prayed with them. After prayer I urged Miss — to go to God. I told them, as I do in most all places, that if they die as they are now, they are lost for ever. I usually tell this very plainly to every Jew I converse with, though in a kind manner. I conversed with Miss —, directed her to ask God about these great things. She seemed quite impressed with what I said. When I asked her, "Will you go to the Lord?" she said, "I will." Gave her a Testament. I tell the Jews to ask God himself about these great truths, and in this way they may see that I speak the truth, and do not deceive them.

30th.—Saw Brother —, and found him in his closet upon his knees. It may be against delicacy to state this, but I state it to the glory of my beloved, my precious Saviour. May He yet often surprise me in this way. "Behold he prayeth,"—Acts ix. 11. Oh, if the Gentiles would pray more for poor Israel. "Through your mercy they also may obtain mercy,"—Rom. xi. 22. I spent two very precious hours with the same brother in the evening, in showing to him the way of life more clearly. This is the same brother of whom I spoke in my statement of the 26th.

Revisited a Jewess in — street. Would not converse on the subject of religion, being engaged in her store. I warned her before I left.

Revisited another family, but was refused to converse, and the door shut right in my presence. Mrs. — told me that she had enough from my first conversation. The enmity of the heart shows itself better at a second visit.

Revisited Mr. —'s family. Asked him whether he had read in the Bible I had given him. He said, "I have read tolerably much." He said, "We must have a mediator; he may have already come." He does not believe, however, that Christ was the mediator. Read in the Word and prayed with him.

Revisited Mr. —'s family. Read the Scriptures, but when I offered to pray with him he refused. My visit was not as much blessed as I might have expected from the remarks he made before I left when I visited him the first time.

Revisited Mr. —. I thought him to be a secret believer in Christ; but I find it is not so. His views of Christ are totally wrong. He is

willing, however, to visit me, and promised to come to our prayer-meeting. He is willing to join a class of instruction to inquirers.

Revisited Mr. ———'s family. Read in the Word. There were two young men there, with whom I conversed. I told them of their danger without Christ. I offered to pray, but it was refused. So also my Bible and tract was refused. I earnestly warned them before I left.

Called upon Brother ———. He says he believes in Christ. Asked him whether if he should die to-night, he could rest his whole hope in him. He said, "No." It is then merely a theoretical belief. I conversed with him, and read to him about regeneration, urged him to be earnest, decided, to repent at once and believe in Jesus. I have seen him since. He says, he did as I told him, and has been blessed.

31st.—Called upon Mr. ———. At first he took two tracts from me, to give to two boys, probably his children; but when I began to speak about Jesus, he returned them. I read to him and prayed with him.

Called upon a family in ——— street. Conversed, read, left a tract, and prayed with them.

Revisited with Mr. ———'s family. The day before he told me that I should call either at noon or at 6 o'clock P. M. There is some one there who wishes to speak with me. I called there next day, that is, to-day. The young man who wished to speak with me was quite interested in our conversation. I wrote down for him what passages he should read, having reference to the Messiah, gave him a Bible, and prayed with them. I hope he will improve by this visit. "Oh, that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad,"—Ps. liii.

Called upon Mr. ———, who had promised me to come to our prayer-meeting. He told me that he would have come, but his wife prevented him. Conversed with them.

Aug. 1st.—Revisited Mr. ———'s family. Asked Mrs. ——— whether she had read in the Testament I gave her. She said, "Yes." She wished to get a Bible; I gave her one. Read in the Word, and prayed with them.

Revisited a family where the Misses ——— live. Miss ——— seemed more disposed toward the truth than when I visited them first. She read in a Bible she had borrowed. I gave her one. Offered to pray with them, but Mrs. ———, a Gentile, in whose family they live, refused it.

Revisited Mr. ———. Could converse but little.

Called upon a family in ——— street. Conversed but little.

2d.—Called upon Mr. ———. During our conversation, asked me where I live, and promised to visit me. There was another man there, with whom I conversed. I offered Mr. ——— a Bible. He refused it; but I looked up to the God of Heaven, and after a while he took it. I read the Scripture to them and prayed with them.

Called upon another family. There were a considerable number of Jews there. Read in the Word. One young man came and asked me for a Bible; I gave him one.

Saw Mr. ———'s family. Conversed and read in the Word. Gave a Testament to a young man there.

Visited a family in ——— street. Miss ——— wished to buy a Bible from me, but not having sufficient means, I gave her one. I pointed out the passages, having reference to the Messiah. According to outward appearances, she is convinced of sin and seeks after the truth. May He who is the Way and the Life and the Truth, lead her into it by his Spirit, and thus redeem her soul. To him be glory for ever. Amen.

3d.—Called upon Mr. ———. Conversed but little there, because of a sick person.



Called upon another family. Had a very interesting visit there. I kindly warned Mrs. — of the danger of her soul; that she is lost for ever without an interest in Christ's blood. She listened attentively, and seemed impressed with what I said. I read the Word, gave her a Bible, and prayed. I directed her to call upon the Lord, and asking her whether she will do so, she said, "I will, Sir." May her soul soon find peace in him who is the sole mediator between God and man,—poor fallen man! Praise be to His name for ever.

5th.—Visited Mr. —'s family. Read in the Word and prayed with them; also distributed the Scriptures.

Visited two other families, where, as usual, I read and distributed the Scriptures; in the last family I prayed with them.

6th.—Saw Brother —. Told me that he attends a Methodist church in the neighborhood, and was there several times yesterday, *i. e.*, Sunday.

Called upon Mr. —, I believe sexton of a synagogue. Conversed but little there.

Revisited Mr. —. Asked Mr. — whether he has read in the Testament I gave him. He said, he did. I distributed the Word.

Called upon two other families, in which I conversed, read, prayed, and distributed the Scriptures; and other two families where I did the same, except offering up prayer.

Met a Jewish girl, who told me that her father reads in the Bible I gave them.

7th.—Called upon Mr. —. Conversed, read in the Word and left a tract.

Called upon two other families, where, for various reasons, I could hold but short conversations.

Conversed with an aged Israelite. The way I met him was quite interesting to me. I had seen him some time before sitting upon the stairs of a synagogue in the street. I could not easily approach him, but went round the corner to look up to the Lord for grace and strength to get access to him, and to converse with him; but when I came near the synagogue, he all of a sudden had disappeared, as if the little one—I mean Satan—being frightened, had sent one of his smaller ones to carry him off quickly, before he gets the news of salvation, and thus he loses his prey. I think I believed that the Lord will yet answer my prayer. I do not recollect. However this may be, the Lord answered it. I believe that at the same spot where I looked up the first time, I saw the old man passing by, and sitting down right before me upon a house-stoop, as if the Lord brought him to me. I had an opportunity to converse with him about the Messiah, trying to prove that he was already come. "Have faith in God,"—Mark xi. 22. I love to converse with these aged Israelites, so near the grave.

Called upon another family, where I conversed with several Jews. Read in the Word, and gave a Bible to Mr. —.

8th.—Called upon a family in — street. There was a very old man there from Poland; conversed with him, and asked him to beg God for illumination. Read in the family, left a tract, and prayed.

Called upon another family in the same house, where I conversed but little; read in the Word and left a tract.

Visited Mr. —'s family, where, as usual, I read and prayed with them. Urged them to immediate repentance and faith in Jesus.

Called in another place, read and distributed the Word.

9th.—Called upon a family in — street; read and prayed with them.

Called upon other families.

10th.—Called upon four families, where, as usual, I read in the Word, distributed the Scriptures and prayed.

Saw Brother ——. He was getting along well. I have seen him since, and from all that I can see, he has found mercy in the sight of God. He believes that his only hope is Christ Jesus, his Lord. He is willing to profess Christ publicly. "Oh, give thanks unto the Lord, for He is good, for His mercy endureth forever."

I was enabled, by the great mercy of God, to visit 100 families during the past four weeks, besides other places; in about forty of them I was permitted to pray; in more than seventy of them was permitted to read.

Distributed, Bibles, 44; Testaments, 17; pages of tracts, 4,280; in all during the last seven weeks, 8,576.

Oh, that there were more laborers in the field! "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest,"—Luke x. 2. But blessed be the Lord for even this. To Him, the Triune God, the Father, the Son, and the Holy Ghost, be glory for ever and ever, Amen.

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### PHILADELPHIA MISSION.

REV. S. BONHOMME.

THE last month has been one of encouragement.

The missionary states, that he has no difficulty in gaining access to Jewish families. The time was when all such laborers were excluded from the household, but now every barrier seems broken down.

He visits a family in C— street; explains and applies the 53d of Isaiah, as containing a plain statement of what all the sacrifices foreshadowed—that the Messiah should make atonement for the sins of the people; and draws from the members a confession to this truth. The seed being sown, he hastens to another house, where, being well received, he reasons from Moses, the Psalms, and the Prophets. They become interested, ask many questions, and ask for the whole of the Scriptures. He is invited by a lady to call and give her little son instruction into the truths of Christianity. An Israelite thankfully receives a tract. Meeting with other Jews a discussion arises upon the meaning of Deut. xviii. 15, and various other passages of Scriptures. Who does not perceive the moral bearing of this? The Word of God is investigated by the Jews, of which they acknowledge themselves absolutely ignorant.

Again, he meets with a Jew who sincerely desires to obtain instruction, asking for books and Bibles. At the same time, another appears blaspheming Christ and ridiculing his religion, threatening injury to the missionary, who was compelled to apply to the authorities for protection.

Again, read and explained Isaiah liii. to a Jew, and gave him a Bible and Testament and tract.

Preached the gospel to another Jew, who asked him to call on his brother, who trusted to his honesty for salvation. Was received with cordiality by another Israelite, who was desirous of instruction, but who was bitterly opposed by his wife. He begged a German Bible and Testament.

Again, preached the gospel to a Portuguese Israelite. Besides, he has visited many other families, and preached the gospel to them. Has dis-

tributed 2,372 pages of tract, 13 Bibles and Testaments, 1,533 pages of lectures, &c.

Has visited many congregations of Christians on the Sabbath, when he could do nothing among the Jews, and presented the claims of the Society and the Jewish mission cause. Has sought and obtained employment for many converted Jews.

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### ALBANY MISSION.

A. BLOCH.

THIS missionary is laboring among the Jews in Albany and in other cities on the Western Railroad. The state of the Jews in Albany is deplorable. A synagogue quarrel on a solemn day, together with the infidelity of the Rabbi in his own Scriptures, shows that the people are left as sheep without a fold or shepherd. He has had interviews with a large number of Jews, some of whom listened with devout attention to the truths which he uttered, while others mocked. He proceeds in an extract as follows:—

I called, accompanied by Mr. A——, on a Jewish family. The party with whom I had the opportunity of conversing at the occasion about the “one thing needful,” consisted of one man and three women. They looked at each other in astonishment over the strange things I brought to their ears from their own Bible. One of the Jewesses, who wanted to be more wise than the others, began to suspect the copy of the Bible I was using. Without the least hesitation, she expressed her opinion by saying: “Fools that we are, to believe a missionary’s Bible; I say, Sam, (abbreviation for Samuel) bring your Bible!” But, unhappily, Sam could not produce a complete copy of the Hebrew Scriptures, for he had only the Pentateuch, even Moses, who accuses them before the Father. The passages I had occasionally referred to in the five books of Moses, were now re-examined, and great and disagreeable was their surprise to find their copy agreeing in every iota and tittle with my own. The only loophole that was left them to escape by was their ignorance, and of this they readily availed themselves. “We are not learned enough,” was their plea, “go to Mr. Hirschfield (a Jewish merchant) and he will explain all.” I was occupying a short time in addressing to them a few sentences of plain gospel truth, and then left. I gave them some tracts. Mr. A—— was gratified to have been present at the interview.

Three Jews called on me for tracts. I soon learned, however, that it was not tracts they came for. It was a guilty conscience, that needs no accuser, which prompted them to pay me the visit. They had heard from some of their friends that I was going to preach in one of the churches, and judging me by their own standard, feared that I would expose the Jewish character in traffic from the pulpit. “Prevention is better than cure,” they thought, and came to conciliate my favor beforehand; telling me at the same time of the good opinion they entertained of the missionaries and all Christians. I assured them of the love and good will of Christians towards them, of the purity of the motives by which missionaries are actuated in preaching to them the gospel, and tried to convince them of the necessity of believing in the Messiah, as the end of the law for righteousness to every one that believeth. I gave them some tracts, and they promised me “to mind” them.

I visited a boarding-house kept by a Jew. I found a goodly number of



Jews together, and met with a striking example of their distrust of each other. Two had a quarrel. They had, as far as I could learn, gone into the country to sell goods, with the express understanding that both should share alike in the profit. Division was now made, and the one party expressed himself wronged by the other. They seemed to have no confidence in any of their brethren who were present, for they expressed their happiness at my appearing among them, and wished me to act the part of an arbitrator, and adjust their differences. This, of course, I declined, as being out of my sphere; adding, at the same time, that as a believer in the Messiah, I am bound to follow his example. I related to them the story of the man who requested our Saviour to interfere on his behalf with his brother, to divide the inheritance with him, and how He had declined it by saying, "Who made me a judge and a divider?" &c. The story met with their approbation, and gave the clue to a lengthened conversation, during which I had the opportunity of arguing with them out of the Scriptures, opening and alleging how Christ must needs have suffered and risen again from the dead, and that Jesus is the Christ. Their ignorance of the Scriptures is quite alarming. I distributed some tracts among them.

A Jew was quite angry with me for using the word "Christ" in his store, but did not stumble in the least when I used the words "Messiah" or the Hebrew משיח in its stead. I made him aware that the words "Messiah" and "Christ" are synonymous; that the one was derived from the Hebrew root משה and the other from the Greek verb χριτω and that both meant "the anointed." "Never mind," he said, "I know all that;" (which I question very much,) "yet I won't have you use 'Christ' in my store again."

A Jew was quite mad against me and heaped upon me all kinds of invective. I listened patiently to the brother "angry without cause." Soon he had enough, and I, instead of remonstrating with him for his foul-mouthed speech, rather continued speaking to him concerning Christ and his salvation—the very things which had called forth those showers of obloquy. I interspersed my address with assurances of regard to him as a Jewish brother, and of love to his never-dying soul,—and how wonderfully effectual! The evil spirit, as if rebuked from on high, vanished in an instant, and the man who had only ten minutes ago dealt me many a heavy blow with the elastic sword of his mouth, used his tongue now freely in a happier direction, apologizing for his misbehaviour, and begging me to forgive and forget it. His plea, that it was a הער חצש (an evil hour) in which he did it, reminded me of our Lord's saying to the Jews, "This is your hour and the power of darkness." I reproved, rebuked, exhorted, and besought him in love to his soul to flee from the wrath to come, and be reconciled to God through the blood of his Lamb. How true the words of the wise man, "A kind answer turneth away wrath."

A single remark will be indulged respecting the Albany Mission, which may also be applied to other missions. The Jews generally being congregated together in cities and large towns, also our missionaries not being obliged to preach to the Jews on the Sabbath for want of rooms, the Sabbath can be very well spent in Christian churches, in publicly advocating the cause of Jewish missions, and soliciting aid for its support, e. g. Mr. Bloek visits Utica. He spends the week in visiting whatever Jewish families may be found there, and on the Sabbath presents the subject of Israel's redemption to Christians. Thus, two or three objects are accomplished. The Jews have the gospel preached to them, Christians are made acquainted with the subject, and funds are raised with no extra

expense towards the support of the mission. This plan we intend to pursue in every mission field, until we have regular preaching among the Jews.

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RESOLUTIONS IN BEHALF OF THE A. S. M. C. JEWS.

LEROY, N. Y., August 22d, 1850.

AT the Stated Meeting of the Synod of Genessee, at Leroy, August 22d, 1850, the following resolutions were unanimously adopted.—

Inasmuch as this Synod has not expressed its opinion heretofore upon the subject of the Society for the Melioration of the Condition of the Jews, therefore,

*Resolved*, That in the opinion of this Synod less has been done for the conversion of God's ancient covenant people than the importance of the subject demands.

*Resolved*, That we highly approve of the Society for the "Melioration of the Condition of the Jews." and we earnestly and affectionately commend that Society to the prayers and patronage of the churches under our care.

A copy of the minutes on this subject.

M. J. HICKOK, *Temp. Clerk.*

The above Resolutions were adopted by the East Genesee Conference of the Methodist Episcopal Church, at its sessions at Bath, Steuben co., N. Y.

D. D. BUCK, *Sec.*

August 27, 1850.

The above Resolutions were passed by the Synod of Geneva, in session at Elmira, August 29, 1850, with the exception that, in the second Resolution it is amended by saying "commend the same."

(A true copy.)

W. HOGARTH, *Temp. Clerk.*

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THE Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society:—

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COMMUNICATIONS from Auxiliary Societies and individuals, on subjects connected with the Society, and the Jewish Chronicle, should be addressed to the *Rev. E. R. McGregor*, corner of Spruce and Nassau streets, New-York.

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